THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a divine side; how all temporary forms include essences that are to be eternal. Whatsoever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him with Michael or Gabriel, or any of the highest spirits of heaven."—BINNEY.

No. 3, Vol. LXXIV. Thursday, January 18, 1912. Price One Penny.

SERMON ON HOME GOVERNMENT.

BY PRESIDENT JOSEPH F. SMITH.

I WOULD be very sorry, indeed, if anything that I may say shall have a tendency to take from your minds the most excellent instruction that has been given to us by President Taylor and Brother Edward H. Anderson; and also the most excellent music and the sentiment that has been expressed in the songs and hymns to which we have listened this afternoon. If I can possibly follow, for a short time, in the same spirit that has pervaded the remarks of the brethren, so as to emphasize, if possible, that which they have said, I shall at least be satisfied.

The inspiration that has come to President Taylor, with reference to setting apart at least one evening in a week for the especial use and benefit of the families of the saints, is of the greatest importance to the Latter-day Saints. The suggestions that have been offered by Brother Anderson are an aid to the accomplishment of the good that is desired by this setting apart of a day for the families to get together—are most excellent suggestions, from which many of us, if not all of us, may derive a great deal of benefit and assistance in the effort that we shall make to instruct, edify and interest our children in these family gatherings. It will be a very great blessing and benefit for the parents to know that at least on one evening in each week they are in close touch with each other and that opportunity will be afforded them of coming together, face to face and heart to heart, and uniting in

sympathy and in that pure love that should always characterize the family life and associations.

It would be a good thing if we could only tell, every night as well as every day, just where all our children are, just what is attracting their attention, claiming their interest and awakening their love and forming their habit and association; but, in many of us, this is an absolute impossibility. Many of the fathers, as has been said by Brother Anderson, and as has been said, also, by President Taylor, are so continuously occupied in the discharge of their public and private duties, that it is physically impossible for them to keep track of and watch over all their children every day; and, especially is this the case where men have been blest, as I have been, with numerous children. Still, it would be nice if we could; but inasmuch as we cannot do this, some of us, at least, and perhaps, many of us—what a joy and satisfaction it is to know that at home we have a wife and mother who is devoted to the cause of Zion and to the welfare and happiness of our children, a mother whose heart is right, whose mind is imbued with the love of the gospel, and who is zealous for the welfare and honor of her children, one whom the father and the husband may trust implicitly—knowing, as he knows himself, that she is as true to them and to him as he is to his wife and children and his God. What a joy it is to know that mother loves her home, loves her children and her husband, and is anxious to do that which will be most acceptable to him and which will result in the greatest honor to his name, in that she is bringing up her children in the way they should go, that when they get old they will not depart from that right way. Many of us have to depend largely upon the influence that the mothers can exercise over our children; and, oh, what a blessed thing it is to be associated with the mother of your children who thinks as you think, who loves what you love, whose faith is just the same as your own faith, who is united with you in the hope of everlasting life and in the means of attaining to that glory and inestimable gift which is the greatest gift of God—the gift of everlasting life. I have tried, sometimes, to imagine what my feelings would be if my wife, the mother of my children, had a different faith from mine, had other desires than mine, in the training of her children, in the conduct of her home, in her faith, in her hopes of eternal life, and in all the interests that true religion awakens in the soul of the true mother of immortal beings. What would be my feeling if I were yoked up with a woman of this kind? I do not think I could endure such a trial, or be content with such a test of faith as that. Then, what a joyous thing it is to know that our wives are with us in the gospel, that they are members of the Church of Christ, and they are united with us in that hope that prompts and inspires us to think and feel and do alike, unitedly, for what we believe to be the best good of ourselves and of all our children.

Brother Taylor has given me some credit here, in his remarks, that I do not claim to merit, referring to a condition of which I cannot of myself boast; for I am under the necessity of acknowledging, and I do most cheerfully acknowledge, that I owe my success so far in family life largely to those whom God has favored me with to help me care for and rear and train my children. For years together, I have been away from home on missions, leaving my little ones with their mothers; and yet, during all my absence from home, I have felt the assurance in my soul that my boys and girls were under the care, protection and guidance of faithful, true Latter-day Saints. Whatever credit may attach to me, is due largely to those whom God has given me to be my helpmates in life. I want to acknowledge it before the world, because it is true. I do not mean to say, by this, that we are without blemish, that we are perfect, that we know it all, and that we, ourselves, know just what to do and how to do it, in order to accomplish the results that we desire; but I mean to say this, that in the home where there is union, where there is love, where there is faith in God, where the father and the mother, when together, and the children are united in prayer and in supplication to God—that there is a providence over that home that will shape the course of those that are entrusted with the training and care of that home, that will be most pleasing and acceptable in the sight of God. We must, therefore, give not only credit to our wives for their faithfulness and love of the truth, for the important part they act, for the good work they do in the sacred duty of rearing the family, and their union with their husbands in the family discipline; but we must acknowledge, where this spirit and union prevails in the hearts of the family, that the hand of God is there, and the providence of the Lord is over them and their home, and blessings will come and the right spirit and feeling will be inspired within the hearts of our children.

I learned in my childhood, as most children probably have learned, more or less at least, that no love in all the world can equal the love of a true mother. I do not think, in those days, and still I am at a loss to know, how it would be possible for any one to love her children more truly than did my mother. I have felt sometimes, how could even the Father love His children more than my mother loved her children? It was life to me; it was strength; it was encouragement; it was a love that begat love or likeness in myself. I knew she loved me with all her heart. She loved her children with all her soul. She would toil and labor and sacrifice herself day and night for the temporal comforts and blessings that she could meagerly give, through the results of her own labors, to her children. There was no sacrifice of self, of her own time, of her leisure, or pleasure, or opportunities for rest—that was considered for a moment, when it came in comparison with her duty and her love to her children. When I was fifteen

years of age, and called out to go to a foreign country to preach the gospel—or to learn how, and to learn it for myself—the strongest anchor that was fixed in my life, and helped to hold my ambition and my desire steady, to bring me upon a level and keep me straight, was that love which I knew she had for me, who bore me into the world. Only a little boy, not matured at all in judgment, without the advantage of education, thrown in the midst of the greatest allurements and temptations that it was possible for any boy or any man to be subjected to—and yet, whenever those temptations became most alluring and most tempting to me, the first thought that rose in my soul was this: Remember the love of your mother. Remember how she strove for your welfare. Remember how willing she was to sacrifice her life for your good. Remember what she taught you in your childhood, and how she insisted upon you reading the New Testament—the only book, except a few little school books, that we had in the family or that was within reach of us at that time. This feeling toward my mother became a defense, a barrier between me and temptation, so that I could turn aside from temptations and sin, by the help of the Lord and the love begotten in my soul, toward her whom I knew loved me more than anybody else in all the world, and more than any other living being could love me. A wife may love her husband, but it is different to that of the love of mother to her child. The true mother, the mother who has the fear of God and the love of truth in her soul, would never hide from danger or evil and leave her child exposed to it. But, as natural as it is for the sparks to fly upward, as natural as it is to breathe the breath of life, if there were danger coming to her child, she would step between the child and that danger; she would defend her child to the uttermost. Her life would be nothing in the balance, in comparison with the life of her child. That is the love of true motherhood—for children. Her love for her husband would be different, for if danger should come to them, as naturally as it would be for her to step between her child and danger, instead her disposition would be to step behind her husband for protection; and that is the difference between the love of mother for children and the love of wife for husband—there is a great difference between the two. I have learned to place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer to being like the love of God than any other kind of love. The father may love his children, too; and next to the love that the mother feels for her child, unquestionably and rightfully, too, comes the love that the father feels for his child. But, as it has been illustrated here by Brother Anderson, the love of the father is of a different character, or degree, to the love of the mother for her child. Illustrated by the fact he related here of having the privilege of working with his boy, having him in his

presence, becoming more intimate with him, learning his characteristics more clearly, becoming more familiar and more closely related to him: the result of which was that his love for his boy increased; and the love of the boy increased for his father, for the same reason, merely because of that closer association. So the child learns to love its mother best, as a rule, when the mother is good, wise, prudent, and intelligent, because the child is with her more; they are more familiar with each other, and understand each other better.

Now, this is the thought that I desire to express: Fathers, if you wish your children to be taught in the principles of the gospel, if you wish them to love the truth and understand it, if you wish them to be obedient to and united with you, love them, and prove to them that you do love them, by your every word or act to them. For your own sake, for the love that should exist between you and your boys—however wayward they might be, or one or the other might be, when you speak or talk to them, do it not in anger; do it not harshly, in a condemning spirit. Speak to them kindly; get down and weep with them, if necessary, and get them to shed tears with you if possible. Soften their hearts; get them to feel tenderly towards you. Use no lash and no violence, but argue, or rather reason—approach them with reason, with persuasion and love unfeigned. With these means, if you cannot gain your boys and your girls, they will prove to be reprobate to you: and there will be no means left in the world by which you can win them to yourselves. But, get them to feel as you feel, have interest in the thing in which you take interest, to love the gospel as you love it, to love one another as you love them; to love their parents as the parents love the children. You can't do it any other way. You can't do it by unkindness; you cannot do it by driving—our children are like we are: We couldn't be driven; we can't be driven now. We are like some other animals that we know of in the world: You can coax them; you can lead them: they won't be driven. Men are not in the habit of being driven; they are not made that way.

That is not the way that God intended in the beginning to deal with his children—by force. It is all free love, free grace. The poet expressed it in these words: "Know this that every soul is free, to choose his course and what he'll be; for this eternal truth is given, that God will force no man to heaven." You can't force your boys nor your girls into heaven. You may force them to hell—by using harsh means in the efforts to make them good, when you yourselves are not so good as you should be. The man that will be angry at his boy, and try to correct him while he is in anger, is in the greatest fault; he is more to be pitied and more to be condemned than the child who has done wrong. You can only correct your children in love, in kindness—by love unfeigned, by persuasion and reason. When

I was a child, sometimes a wayward, disobedient little boy—not that I was wilfully disobedient, but I would forget what I ought to do; I would go off with playful boys and be absent when I should have been at home, and would forget to do things I was asked to do. Then I would go home, feel guilty, know that I was guilty, that I had neglected my duty and that I deserved punishment.

On one occasion I had done something that was not just right, and my mother said to me: "Now, Joseph, if you do that again I shall have to whip you." Well, time went on, and by and by I forgot it, and I did something similar again; and this is the one thing I admired more, perhaps, than any secondary thing in her—it was that when she made a promise she kept it. She never made a promise, that I know of, that she did not keep. Well, I was called to account. She said: "Now, I told you. You knew that if you did this I would have to whip you, for I said I would. I must do it. I do not want to do it. It hurts me worse than it does you, but I must whip you." Well, she had a little rawhide all ready there, and while she was talking or reasoning with me, showing me how much I deserved it and how painful it was to her to inflict the punishment I deserved—I had only one thought and that was: "For goodness sake, whip me: do not reason with me:" for I felt the lash of her just criticism and admonition a thousand-fold worse than I did the switch. I felt as if, when she laid the lash on me, I had at least partly paid my debt and had answered for my wrong-doing. Her reasoning cut me down into the quick; it made me feel sorry to the very core. I could have endured a hundred lashes with the rawhide better than I could endure a ten minutes talk in which I felt and was made to feel that the punishment inflicted upon me was painful to her that I loved—punishment upon my own mother! (During the time the president was relating these incidents, he spoke with great feeling, and at this point was obliged to stop his discourse for a time, to calm his feelings; then he continued): You must excuse me. There are two divine personages that I can scarcely think or talk about without it softens my spirit and brings me down to the similitude of a little child; and those two beings are my mother and my Redeemer! My Redeemer, the Savior of my soul, my Redeemer from sin—Jesus of Nazareth, the Son of the living God, He who restored the fulness of His gospel and the plan of life and salvation, through the Prophet Joseph Smith, in the dispensation in which we live. I cannot read the New Testament about the Lord but it softens my soul. When I think of Him and of the humiliation that He passed through, the death that He suffered for the redemption of man, I am captured and captivated, and I can't help myself. I thank the Lord that this is so.

(To be continued.)

IDEALS.

IDEALS are the castles of our imagination, the daydreams of what we hope to become in the future; they are as a star of hope, ever beckoning us upward to a higher and nobler life. The character of our ideals is greatly influenced by our environments. If we mingle in the company of men with low conceptions of life, our minds, as a natural consequence, will be filled with similar thoughts and desires. A purposeless life is worthless. There is nothing more pitiable than a man or woman without an aim in life. They are like a boat without a rudder, tossed to and fro by wind and tide. God did not create us for such an existence. We were sent here for a purpose, that purpose being to fit and prepare ourselves for a higher and nobler life, in the presence of our Heavenly Father.

If we wish to succeed in life, we must aim high. "There is no harm in aiming high, if we keep on shooting." Let us build our ideals upon our highest conception of life. Then they will grow as we grow. They will shine brighter as our intelligence increases. Our Lord and Savior gave us the loftiest ideal, when He said "Be ye perfect." If we follow this injunction with heart and soul, success is sure; but we must be prepared to pay the price. Success means hard work, pluck and determination. You say you have not had a chance; then make one. Do not be a creature of circumstances, but a maker of them.

Read the lives of the great men who have preceded us. Abraham Lincoln's life is a beautiful example of what may be accomplished by determined effort. Though born in a log cabin, with less opportunities than the average street urchin in our day has, yet his indomitable spirit overcame all obstacles and accomplished a work which immortalized his name. The life of the Prophet Joseph Smith is another beautiful example. Although only a farmer's son, with very little education, by the grace of God, in answer to his earnest prayer, the heavens were re-opened and the gospel restored to earth, which will eventually result in the salvation of the whole human race. It is well said of him: "For man he lived, for man he died." Let us try and emulate these noble characters. Thus our lives will be a continual advancement in the light and will increase in brightness as the years roll on.

Salt Lake City. JAMES E. PENNOCK.

IT is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness by having wide thoughts, and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.—GEORGE ELIOT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 18, 1912.

EDITORIAL.

WHY BE A LATTER-DAY SAINT?

THE Latter-day Saints are most unpopular in the world. This fact is a great stumbling-block to many who are on investigation impressed with the beauty and consistency of our teachings. Some are indeed convinced of the truth and Divinity of the doctrines we teach, but feel compelled to reject them, because of the sacrifice it would involve. No other religion comes in conflict with the spirit of the world to anything like the same extent. This is a strange yet palpable fact, and the causes which contribute to this result are well worthy of some consideration. There are many churches that are recognized and honored and that blend harmoniously with the spirit of the world. You can identify yourself with any of these and retain the respect and goodwill of people generally. They represent a very wide range of belief and are constituted and conducted so differently, that they seem to be adapted to all tastes and ideas. Even within any one of the leading churches of modern times can be found preachers who entertain very different views. You can select any "minister of the gospel" whose personality and teachings please you, join his congregation, and if you find a preacher or a church you like better, you can withdraw from the one and join the other. There are many churches that are equally acceptable to the world, and you may have your choice of these. Of course the Latter-day Saints are not included in that number. The reason is, the latter preach certain principles which the Lord has revealed to them, and from which they will not depart under any circumstances. It is different in other churches. As a rule, the people have their own way there. They can decide on what doctrines they want taught, and select ministers who will teach just what is wanted. If one "minister of the gospel" will not interpret sacred things according to the ideas of the people, he can be dismissed and another one hired in his place. It is generally believed that the gospel is very broad and indefinite, and can be interpreted as one chooses, provided he believes in what is vital. You can have your own opinion as to what is really vital, because in these days—in the absence of Divine authority and revelation—there is nothing higher than human opinion, even in religious matters.

Before anyone can judge rightly as to the merits of different religious beliefs it is first necessary to understand clearly the importance that is to be assigned to religion in the plan of life. By many it is regarded as merely a side issue, as something that may be added to life, to furnish a little beauty or completeness to the ordinary routine of human life. If religion be no more than this, it might be considered unwise to incur the displeasure of the world, or make any great sacrifice for its sake. We might then accept whatever belief was best suited to the individual taste. But if the Holy Scriptures be true, religion means much more than this. It unfolds the very plan and purpose of life—the reason for which worlds and men exist. From the revelations of God we learn that this life is a probationary one, and that our lives here will determine our eternal destiny. True religion points out the path that will lead to eternal joy and glory. True religion is from God—the Ruler of the Universe—and makes known to us the principles and laws through which we may be saved and perfected. Nothing less than the plan of the Creator is of any value to us, as affording a true knowledge of the way of life or as enabling us to gain eternal salvation.

The Church of Jesus Christ of Latter-day Saints thus takes different ground from all the churches of the world. We believe in the God of the Bible, whose authority has been restored to the earth in these days, and through which His word and will is communicated to men as in days of old. Whenever the Lord has had a people on the earth He has always given them a knowledge of His will concerning them, and required them to yield obedience to the same. We believe in the gospel as taught by Christ and His Apostles and in the sure witness of the Holy Ghost, which is given to all those who yield obedience thereto. The gospel consists of certain definite principles and ordinances that must be accepted and obeyed, if we desire to receive the blessings that are promised through the same. There is only one gospel plan, and God has decreed that by it all mankind shall at last be saved or condemned. It is very clearly laid down in the scriptures that there is but one way that leads to eternal life, and that those who go by any other way are to be accounted as thieves and robbers. The Latter-day Saints are not satisfied, as the members of other churches are, to rest their soul's salvation upon the opinions of even the most learned of men. From the records of God's dealings with His people in other ages we find that He has always given clear and explicit instructions to His people, and required exact obedience to certain definite commandments. Man may interpret the opinions or counsels of his fellowman as he pleases, but when it comes to the revealed will and law of God, he must either receive and obey it, or reject it, to his own condemnation. The hearts of the proud and worldly have ever rebelled against the authority and the commandments of God, and with

what results the pages of sacred history bear solemn witness. It is infinitely better to know the true plan of salvation, and have the opportunity of obeying the same, than to permit ourselves to be led astray by a pleasant, deceptive tale and awake at last to the realization that we have been following in the ways of men, and not learned the way of life nor walked therein. The way of truth is straight and sure and secures the favor and blessings of God and leads to eternal salvation and exaltation.

The facts stand out clear and irresistible. There are many religions in the world, some more excellent than others, but all possessing some measure of truth. So-called Christianity is divided into many hundreds of sects, all putting a different interpretation upon the word of God. Such churches are not of God, but of man. They are of the world and the world recogizes them, for they do not come seriously in conflict with the spirit thereof. They are guided by human learning and wisdom, and not by the inspiration of God. They are thus divided and have no common understanding of even the first principles of the gospel. The Spirit that guided the Church into truth in primitive times is not possessed, and the gifts and blessings of the same are not believed to be necessary, notwithstanding all the division and uncertainty that exists. Instead of one true and everlasting gospel, there are many gospels, or interpretations of the gospel, which amounts to the same. Many so-called ministers of the gospel deny the fundamental tenets of the Christian faith. Some question very seriously the doctrine of the atonement of Christ. Others reject some of the most valuable portions of the Holy Scriptures, because they come in conflict with their belief. Conscious that they possess neither the Spirit nor authority of God, some disclaim any belief in the supernatural element in religion, asserting that the legitimate work of the Church is merely to hold up moral and spiritual ideals to the people. This is all very different from the gospel as taught by Christ and His apostles, through which alone mankind can be saved and exalted in the kingdom of God.

It is clearly evident from the division and uncertainty that exists that the world by its own wisdom cannot find out God nor the way of salvation. For many centuries, and until the opening years of the nineteenth century, no one on earth had authority to preach the gospel or administer in the ordinances thereof. The fulness of times having come, however, the Lord revealed Himself to the Prophet Joseph Smith and others, and commissioned them to organize the Church of Jesus Christ of Latter-day Saints, according to the ancient pattern. To that Church the Lord has revealed the gospel in its simplicity and purity, and has given the Holy Ghost as a continual source of revelation and guidance. The authority of God was also restored and is now possessed by that Church, and shall never be taken from the earth again. The way of salvation is now clearly known and is the same as taught by

Christ and His apostles. The same Divine Spirit, possessed by those whom God has appointed to direct and preside over His Church, enables them to know and declare the mind and will of the Lord concerning all questions and conditions that may arise. This Spirit and this authority is only possessed by one organization on the earth—The Church of Jesus Christ of Latter-day Saints.

It is necessary, therefore, to be a Latter-day Saint in order to be a member of the true Church of Christ. The conditions of membership are the same as taught by Jesus, by Peter on the day of Pentecost, by Paul and the other apostles and authorized servants of God. The initiating principles and ordinances are faith, repentance and baptism by immersion for the remission of sins, to be followed by the laying on of hands, by those holding authority to do so, for the reception of the Holy Ghost, and without these no one can enter into the kingdom of God. To be a Latter-day Saint is to be born of God, to be an heir to all the promises and blessings of the gospel. It means to take up our cross and follow our Redeemer, for the love of God and truth and righteousness. It will secure for us a testimony that we are doing the will of the Lord and a peace and joy that cannot be secured in any other way. By following the inspired counsels of the servants of God, and heeding the promptings of His Spirit, we will advance in truth and light until we shall at length become perfected by the same. These priceless privileges and blessings can be had in only one way—the Lord's way—and to walk therein is to be a Latter-day Saint.

H. I.

MY IMPRESSIONS OF ZION.

A SHORT time ago I received a letter from a lady friend in England, asking me if I still viewed things in general in Utah with the same "rose-colored spectacles" I wore when I first arrived here over fourteen months ago. Well, yes, I should say I do! I have never had occasion to break them, and they grow brighter every day that I live here and use them.

When I raise my eyes to the snow-white peaks of the mountains which tower majestically around me, the thought invariably comes to me, I am even more favored than Moses was, for I am right in the "promised land," while he was only permitted to view it from the heights of Mount Pisgah. My heart goes out in praise unto Him who has blessed me so much and given unto me my heart's desire. Yes; I still think Zion is the one place to live in, if one comes here with the true motive to live the gospel of Jesus Christ, and to help build up the great kingdom for our King. As to those who would come with worldly ambitions, I warn them that they are more than likely to be disappointed, for there are

already many such here, where the wheat and the tares must grow together till the harvest.

I left my home in London, England, on October 1st, 1910, in company with several emigrants and elders of the Church of Jesus Christ of Latter-day Saints. I had joined the Church five years previously. Since coming here I can honestly say that I have had but one regret (which is with me all the time)—that is, that my parents and relatives cannot see eye to eye with me.

It seems to me I commenced a new life in coming here. I have made many good friends, learnt a new occupation and have now a good profession which keeps me busy and happy, while my health has improved steadily in the beautiful mountain atmosphere. "Surely the Lord hath blessed me," and I feel I am just in the place He intends me to be.

My brothers and sisters, who are hoping to come to Utah in the near future, may I give a word or two of advice. Bring Zion with you, resolve to maintain it in your hearts and all will be well with you.

Centerville, Utah. MAUD STEVENS.
December 19th, 1911.

PRIESTHOOD AND PRIESTCRAFT.

THERE is much misunderstanding in regard to the offices and duties of the priesthood. The term is used among the Latter-day Saints to designate those who have been ordained and have authority to act in the name of Jesus Christ. The enemies of revealed truth charge priesthood with being a form of tyranny and a means to domineer over the ignorant and credulous. These absurd charges come from ignorance or a love of misrepresentation. Whenever God had a gospel dispensation upon the earth, He also had men qualified to act in His name. These officers, when properly ordained by those who held the authority, were in possession of the priesthood.

Jesus said, "My doctrine is not mine, but his that sent me." "So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedek." (Heb. 5:5, 6.) In the same epistle the writer said that every high priest taken from among men is ordained for men in things pertaining to God, that he may have compassion on the ignorant, and those who are out of the way of salvation. Speaking of the priesthood, Paul warned ambitious men that no man taketh this honor unto himself, but he that is called of God as was Aaron.

Christ gave power and priesthood to His apostles, telling them they were ordained to bring forth fruit, to heal the sick and cast

out devils. "As my Father hath sent me, even so send I you." These men, like Aaron, were called by one who had authority—one who held the priesthood, and could give them that which He Himself had received. These men were not to be task-masters, nor to bind burdens on other men's backs; but they were to preach the gospel, pure and simple, good news to a sinful world—to be ministers of salvation, baptizing repentant believers in the name of the Father, Son and Holy Ghost.

On the other hand, priestcraft is not of God. When Christ came He denounced those who falsely professed to be ministers of salvation, and in language plain and strong revealed the character of such men in that day. Matthew records the sermon of Jesus as He spoke unto the multitude concerning the rulers who sat in high places. He said they bound heavy burdens on men's backs, and would not lend a helping hand. Their aim was to be seen of men, and their offerings were made in the public view. Their prayers were long and pretentious, the garment borders wide and their priestly robes attractive and costly. They loved to be called by men Rabbi or Master.

Let the reader pause and compare the works of Satan with the works of God. Priestcraft compassed land and sea to make a proselyte, and when made, was in a sad condition. Those who bear the Priesthood bring a message of love—peace on earth to men of goodwill. They visit the sick and afflicted, the poor and the needy. As servants of God, they promise salvation to those who obey the gospel of Christ. Priesthood has been persecuted by priestcraft many times; even the Son of God did not escape its opposition. In the house of Caiaphas Jesus was mocked and smote by the rabble. Annas was also a tool in the hands of priestcraft, to cry aloud, "Our craft is in danger." Both of these priests pretended to be servants of God, rigidly keeping the Sabbath day, yet they stained their hands with the blood of the beloved Son of that God whom they pretended to serve and worship.

History shows that the deaths of the Christian martyrs were due to the influence of professing Judaistic priests. History often repeats itself, and to-day we hear the cry of "Banish the elders," "Take them by the neck and throw them into the depths of the sea." These and other sayings not so mild are in tune with the spirit that prompted the persecutions of the early church. The Church of Jesus Christ of Latter-day Saints bears witness that the priesthood has been restored to the earth with all its gifts and blessings. It has been restored by those who formerly held it and who sealed their testimony with their blood. The elders of that Church, bearing the Priesthood of God, are traveling in the different nations of the earth, calling the people to repentance, and those who give heed to their teachings gladly testify to the knowledge they have received that they are of God.

Bolton. J. E. WHITTLE.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Leeds conference has been changed to 28 Darfield Street, Manningham Lane, Bradford.

Successful Socials.—On Saturday evening, January 6th, 1912, in the Handsworth Assembly Rooms, Birmingham (Birmingham conference), a farewell social was given in honor of President Leonard Mackay and Elder Heber C. Swainston, who are soon to return home, having been honorably released. The social was well attended and a choice program given. All joined in wishing our brethren God-speed. Each of the departing elders was presented with an appropriate token by the elders and saints of the conference.

On the evening of January 1st, 1912, the saints and friends of Bootle, Liverpool and Birkenhead branches met at 70 Argyle Street, Birkenhead, and enjoyed a New Year's social given by the Birkenhead saints. A pleasing program was rendered, including a short sketch. We were favored with the presence of President Hyrum W. Valentine and wife, Sister Ella B. Valentine, who are on their way to the Swiss and German mission, and who also took part in the program. After the program was concluded, lunch was served and games were indulged in. All were pleased and satisfied with the evening's entertainment.

A very enjoyable farewell social and New Year's party was given on Thursday, January 4th, 1912, by the saints and friends of the Glasgow branch (Scottish conference). The social was held in honor of Elders George G. Campbell, William J. Swainston, and Hugh B. Graham, who will leave soon for their homes. A traveling rug was presented to each as a token of appreciation of their labors in the mission field. After "tea" was served, an excellent program was rendered. Elder Campbell has been laboring in Scotland for over three years.

Branch Conference.—On Sunday, January 7th, 1912, a conference of the Birmingham branch was held at the Handsworth Assembly Rooms. Three meetings were held, commencing at 10:30 a.m., 2:30 and 6:30 p.m. The evening service was especially well attended. In the morning sacrament was administered by Elders Joseph H. Davis and Joseph A. Bodily, after which some interesting remarks were made by the Sunday School superintendency of the branch. President Rudger Clawson exhorted the saints, and especially the Sunday School children, to truthfulness, giving many striking illustrations. The afternoon meeting showed an increase in attendance and the congregation was edified by the remarks of Elders H. W. Noble and H. C. Swainston. During the meeting Brother C. C. Edwards very ably sang "Nearer, my God, to Thee." In the

evening the general and local authorities were presented by President Leonard Mackay and unanimously sustained. Conference President Mackay, who is about to return home, and Branch President Alvin Sessions were released with a vote of appreciation. The names of Elders Albert T. Smith and Joseph H. Davis were presented and they were sustained as their respective successors. The speakers at the evening meeting were President Mackay, President A. T. Smith and President Clawson, whose forceful discourses were very interesting and instructive. The theme of President Clawson's remarks was, "The Attributes of God." During the meeting, Sister Lillie Roskrow rendered beautifully a solo, "The Gift of Life." On Saturday, January 6th, 1912, President Clawson met with the traveling elders of the Birmingham conference in a Priesthood meeting. An enjoyable time was had together. The change made in the conference presidency came before the meeting, President Mackay being released and Elder A. T. Smith sustained as his successor with a unanimous vote.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—AT THE FEAST OF TABERNACLES.

General reference: John 7.

I. THE FEAST.

1. One of the three great annual festivals. (a) Celebrated in the autumn. (b) Sometimes called "the feast of ingathering," meaning harvest festival.
2. Occupied an entire week. (a) Observed as an eight-day celebration, though but seven days were prescribed. (b) Special ceremonies for different days.

II. JESUS AT THE FEAST.

1. His presence in the temple. (a) Surprise of the people. (b) Their diverse opinions concerning Him (John 7: 14, 15; compare Matt. 13: 54; Mark 6: 2 and references thereto).
2. He instructs the people. (a) The Father's doctrine (John 7: 16; compare 3: 11; 8: 28; 12: 49; 14: 10, 24). (b) A proclamation on the great day of the feast: "If any man thirst let him come unto me and drink" (John 7: 37; compare 6: 35; 4: 14).
3. His arrest attempted. (a) Opposition of the rulers. (b) Failure reported. (c) The excuse—"Never man spake like this man" (John 7: 46; compare Matt. 7: 29).
4. A solitary defender. (a) Nicodemus protests against judgment without trial. (b) He is ridiculed and silenced (John 7: 50-53; compare 3: 2). (c) The false argument

"Out of Galilee ariseth no prophet" (see John 7: 41; compare 1: 46).

Note that Jonah, Nahum, Hosea and other prophets were Galileans. Some modern Jewish scholars claim scriptural proof that the Messiah must come from Galilee (read Isa. 9: 1, 2).

THAT "MORMON."

Although 'twas a tendency I strove to smother,
I am forced to confess that I could'nt do other
Than greet him and treat him just like my own brother,
That "Mormon."

Though viewed with disdain by the eyes of the world,
Though taunts and abuse about him were hurled,
His count'nance was calm and his lip never curled—
That "Mormon."

His lip never curled, for his foes he'd no scorn;
His face was as radiant and smiling as morn,
He'd always a kind word to cheer the forlorn,
That "Mormon."

The children all loved him, and that's a good sign;
As they perched on his knee and their arms did entwine
Round his neck—good as saying, "I'm his," "He is mine,"
That "Mormon."

There was something about him quite hard to explain,
A something for which I would give much to gain;
A something he had which I have not, 'tis plain,
That "Mormon."

Ah, well, he is gone! But I'm hoping some day,
To know why I loved him in such a fond way,
While others would shun him and scornfully say,
That "Mormon."

SIDNEY BAILEY SMITH.

DIED.

JEFFERY.—At Bradford, January 5th, 1912, William Jeffery, aged 73 years. Deceased was born November 6th, 1838, and baptized September 7th, 1907, by Elder Gilbert D. Weaver.

CONTENTS:

Sermon on Home Government ...	33	Priesthood and Priestcraft	44
Ideals	39	From the Mission Field	46
Editorial:		Sunday School Lesson for Theological Department	47
Why be a Latter-day Saint? ...	40		
My Impressions of Zion	43	Poetry: That "Mormon"	48

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.